

8. You repaired to him who, afflicted "by
 tie
 abandonment of his own father, praised you
 from
 afar.^a Hence your prompt and wonderful
 succours
 have*been wished to be at hand, (by all).
 9. That honey-seeking bee, also, murmured
 your
 praise: the son. of TJsij invokes you to the
 exhila-
 ration of the *Soma* juice. You conciliated
 the mind
 of DADHTACH ;• so that, provided viui the
 Lead *f
 a horse, he taught you (the mystic sceace).

10. ASWINS, you gave to. PEDr tie wjiite *i*
 Lorsc- ,
 desired'by inany₅ the breaker-through of
 eonihaiants,
 shining, unconquerable by foes in
 battle, fit :cr
 ivery work; like INDBA, the conqueror of
 men.

SteA Y. (GXX.)

The deities and *JRishi* are the same, except that the
 last stanza

is addressed to the Bemedi against bad dreams.
 Of the thirteen
 stanzas of the hymn, the first nine are in as
 many different
 metres; the three last are in the *Gdyatri*
 measure.

1. What praise may propitiate you,
 ASWINS-? Vaiga

"Who may give satisfaction to yon both ?
 How may
 any ignorant (man) pay fitting homage ?

2. Thus may an ignorant man inquire the
 of worshipping the all-wise; for every
 (one,) other
 (than the As WINS J is unknowing. They,
 the un-

conquered, quickly (showfavour) to the
(who
worships them).

^a This refers, it is said, to the story of **JEfttpyn**,
whom his
father, *Tugr&*, had abandoned, or, rather, perhaps,
was'unable to
succour.